A FIELD SURVEY OF CHURCHES AND OTHER RELIGIOUS FACILITIES FOR PEOPLE OF LATIN DESCENT IN TAMPA, FLORIDA

EDWARD EARL LANEY

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EDWARD EARL LANEY

Submitted in partial fulfillment of the requirements for the degree of Master of Arts in the Graduate School of Florida Southern College

1949

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1949

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DEDICATION

This thesis is dedicated to my loving, and devoted wife, who has sacrificed and worked hard that I might accomplish this task.

Reverend Edward Earl Laney

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CHAPTER I

RELIGIOUS WORK IN THE COMMUNITY

A survey, to obtain information relating to all denominations and religious organizations represented in the two Latin sections of Tampa, was conducted by the writer.

There are many different aspects which can be considered in the study of churches, or religious programs. Many different types of surveys have been made for the purpose of promoting a closer union between the church and the community.

The reason for selecting this subject, is to bring the church and community into closer relationship so that the boys and girls will have a broader and more wholesome outlook on life. This unity of purpose should contribute to the decrease of delinquency in the schools and in the community at large.

It is assumed that the church, along with the home and also the school, forms the center, or core, of a community. Also, assuming that the ideal environment surrounding a child's life and future, depends upon the constant association with and by an understanding of the church and its program, it has been found that the more the people in the community and the churches are drawn together into a closer fellowship, the better that community will be in which to live.

CHAPTER X

RELIGIOUS WORK IN THE COMMUNITY

It has always been the definite aims of the church leaders to help build up a spirit of brotherly love; to lift up the morale of the people, and to help make the very best citizens of the youth of the country, in order that, as future citizens, they might be better able to guide our country, not only physically, mentally and morally, but also spiritually.

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1. Rt. Rev. Mgr. J. Quinn, The Jesuits in Florida, Preface.

CHAPTER II

EARLY HISTORY OF TAMPA

Introduction

Religion is, to a considerable extent, the product of its environment. In the two Latin sections of Tampa, it is a mixture of traditional and neo-Catholicism with Protestantism. Ybor City and West Tampa can best be understood by a glance at the early history of Tampa. France, Spain, England, and the United States, in turn, had control of Florida; its population from the earliest times has been a mixture of people from these different countries. Tampa has seemed to draw the Latin people, from Spain, Cuba, St. Augustine, Miami, Key West, Pensacola, and New Orleans.[1]

In every decade from 1513, when Ponce de Leon discovered Florida, until 1763, Spain sent expeditions, explorations and colonizations to Florida's southern and eastern shores under Ayllon, Narvez, De Soto, De Luna and other leaders. As in each instance the king's decree declared it "Our Principle Intent" to bring the nations to the knowledge and saving practice of the Holy Catholic Faith; zealous missionaries accompanied every expedition. Three of these missionaries sacri-

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1. Rt. Rev. Msgr. J. Numan, The Jesuits in Florida, Preface.

CHAPTER II

EARLY HISTORY OF TAMPA

Introduction

Tampa, as a municipality, began, like Topsham of the settlement. In the two basic qualities of Tampa, it is similar to Brunswick and Jacksonville with respect to location. Like city was first begun and be maintained by a climate of the early history of Tampa. Tampa, again, resembles, not the latter exactly, in being just beyond of Florida its population from the mainland first for trade a distance of perhaps five hours difficult journeys. Tampa was passed by later the Gulf ports, from which Ocala, by railroad, Plant, and Orlando.[1]

It every decade (from 1850, when Tampa is less dissonant Florida, until 1940, there were expenditures, experiments and refinements to Florida's problems and natural climate which Tampa, serves, in turn, in land and other industry. In the case Chairman Dan Pfeiffer recently termed it "the Philadelphia Island" in terms its position at the peninsula and general importance of the Gulf Intracoastal Waterway extension. There of these characteristics

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1. Fla. Gen. Supr. J. Duncan, The Peninsula in Florida, Pittsburg,

ficed their lives in Old Tampa Bay in 1539.[2]

In 1565, Fr. Martin Francisco Lopez Mendoza Grajales became the first parish priest of St. Augustine. Missionaries began their work and at this point of settlement became the first established parish in the United States.[3] With this point as their headquarters, missionaries were sent to, what became the sites of Miami and Tampa, and to other points where they seemed necessary.

Among the many missionary enterprises in Florida, that of the Jesuit Order[4] was the first to attempt organized conversion. With the death of St. Francis Borgia, general of the Society of Jesus, in 1572, the first Jesuit mission in Florida and the Atlantic Seaboard came to an end. This decision was reached before the martyrdom of more than half its membership, chiefly because of the pressing demands for missionaries in the more promising fields of Mexico, California and South and Central America, and the need of teachers and theologians to counteract the Protestant revolt. From

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2. Loc. cit.

3. St. Anthony's Guild, The National Catholic Almanac, 1948, p. 123.

4. The Society of Jesus (Jesuits - S.J.) was founded in 1534 by St. Ignatius Loyola. General Mother-house, Rome, Italy. Devoted to preaching, teaching, administering the sacraments, writing books, conducting missions, etc. Found throughout the United States.

1564 to 1763, when expelled by the English, the Franciscans[5] dominated the Florida mission field.

In 1606, Bishop Altamirano, O.F.M., of Cuba made an official visitation of Florida, (the first episcopal visitation in the United States) and conferred Orders and Confirmation. In 1612, the first Franciscan Province in the United States was erected under the title of Santa Elena, Florida. In 1693, the Franciscans, Rodrego da la Barreda and Pedro Galindes, journeyed overland from Apalache to help found Pensacola. Barreda's diary of the expedition is most informative.[6]

Havana Jesuits reopened the Miami Mission in 1743, under Father Monaco and Father Alano. They erected a church near the present church of San Ignacio in Miami. Though forced to return by the Cuban Government, they succeeded in transforming the barbarous natives into a settled Catholic community which still retained the faith when, without fault of theirs, they were transported to Indian Territory. The tradition of the effect of Cuban missionaries was eventually to be felt in Tampa.

Five flags have flown over Florida during its colorful history. They were the flags of France, Spain, England, the

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5. The Order of Friars Minor (Franciscans - O.F.M.) has its General Mother-house at Rome, Italy. Devoted to preaching, missionary work, education, works of charity, etc. Found throughout the United States.

6. St. Anthony's Guild, op. cit., p. 124.

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8. St. Anthony's Guild, op. cit., p. 144.

Confederacy and the United States. Under each of these sovereignties the work of evangelization was nobly carried on by members of the Franciscan and Dominican Orders and a small but devoted band of secular priests,[7] and later, by equally self-sacrificing Methodist Circuit Riders and Baptist preachers.

When the English received Florida in 1763, by the treaty of Paris, all the public buildings, secular and ecclesiastical, were inherited from the Spanish. Various additions and repairs were made to the governor's house at St. Augustine and to one of the Spanish Churches which became the parish church of the Church of England. Shortly after 1772, the old Bishops's House, together with the convent, was taken over by Governor Grant as public property, despite its supposed sale of the Spanish, and was partially reconstructed as a state house. The Old Indian Church on the outskirts of the town served after 1770 as the military hospital.[8]

In peace time, Governor Grant had several responsibilities. One of his duties was fostering the welfare of the established church, the Church of England, as well as protecting the public morals of his charge. The Civil establishment included the salaries of two ministers of the church, one at St. Augustine and the other at St. Mark's, Apalache.

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7. Charles Lock Mowat, East Florida as a British Province, pp. 17, 31, 37, and 179.

8. Ibid., p. 17.

[illegible] and the United States. [illegible] sovereignties [illegible] was [illegible] [illegible] of the Presidency and [illegible] [illegible] a small but devoted band of [illegible] [illegible],[7] and later, by [illegible] self-sacrificing [illegible] [illegible] [illegible] and [illegible]-tist preachers.

When the English [illegible] [illegible] in 1763, by the [illegible] of Paris, all the [illegible] [illegible], [illegible] and [illegible], were [illegible] from the Spanish. [illegible] [illegible] and [illegible] were [illegible] in the [illegible]'s house at St. Augustine and in one of the Spanish Churches which became the parish church of the Church of England. Shortly after 1777, [illegible] [illegible] [illegible], [illegible] [illegible] the [illegible], was [illegible] over by [illegible] [illegible] as public property, despite the [illegible] [illegible] of the Spanish, and was partially [illegible] as a [illegible] [illegible]. The [illegible] [illegible] [illegible] the [illegible] of the [illegible] [illegible] after 1777 as the military hospital.[8]

In [illegible] [illegible], [illegible] [illegible] [illegible] [illegible]-[illegible]. [illegible] of [illegible] [illegible] was [illegible] the welfare of the [illegible], the Church of England, as well as [illegible] the [illegible] [illegible] of [illegible] [illegible]. [illegible] [illegible] [illegible] the [illegible] of the [illegible] of the [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], [illegible].

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7. [illegible], [illegible] [illegible] [illegible] [illegible] [illegible] [illegible], pp. [illegible], [illegible], [illegible], and [illegible].

8. Ibid., p. 17.

The "contingent fund" paid the parson's home rent and also the repairs to the parish church. The Crown agent sent out a Bible, two prayer books, some communion plates, and an altar cloth, for the church. Apparently the British missionaries did not reach the Tampa area because there seems to be no mention made in any historical records.

The Roman Catholic community of the Minorcans of New Smyrna was allowed to bring over two priests of its own faith. Father Camps did noble work in New Smyrna and in St. Augustine but was hampered because of the fact that British toleration for the Roman Catholics did not extend to the recognition of any foreign jurisdiction. An Anabaptist congregation of Negroes in St. Augustine, holding services in a cabin, as early as 1784, completed the religious roster of the British province.[9] This congregation foreshadowed the Negro Baptist churches which are now found throughout Florida.

Tampa and the Growth of Fort Brooke

Old Tampa Bay was first named Bahia del Espirtu Santo (Holy Spirit Bay), by Hernando De Soto, the Spanish explorer, who landed near Tampa, in 1539, and besieged the Indian settlement. Nearly three centuries later, on December 10, 1823, Colonel George Brooke, leading a detachment of United States troops, was sent to Tampa to locate a camp to protect the government property.[10]

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9. Ibid., pp. 31-37.

10. Ibid., p. 129.

From then until the advent of the Spanish American War in 1898, Tampa remained a small port city, protected by Fort Brooke. However, it came into historical prominence during the war, as a point of embarkation for troops being sent to Cuba. It has grown into a city having two separate and distinct Latin sections: Ybor City and West Tampa.

The Development of Ybor City

In November 1884, Gaevino Gutierrez, a New York broker, and importer of Spanish and American goods, came to Tampa seeking a site for manufacturing guava products. While preparing to return to New York, he decided to go to Key West to visit some friends. There he met Ignacio Haya and V. Martinez Ybor, cigar manufacturers, who were planning to leave Key West and move to Galveston, Texas, because of labor difficulties. Upon hearing of this situation, Mr. Gutierrez invited Messrs. Haya and Ybor to consider Tampa as a new location. An investigation indicated that conditions were favorable for the manufacture of cigars, but no agreement could be reached with the Board of Trade. When the two men were about to leave for Galveston, Colonel W. B. Henderson offered them some valuable property, and Mr. W. C. Brown also offered to give some land if the visitors would establish their business in Tampa. Although Messrs. Haya and Ybor did not accept these offers, they were very much influenced and, upon further investigation, purchased land just

outside the Tampa city limits.[11] This development grew into a community known all over the world as Ybor City, Florida, in honor of V. Martinez Ybor who was one of the first leaders to introduce the manufacture of cigars into Hillsborough County.

Ybor City Proper

Ybor City, (pronounced E-bore, colloquially E-bo), extends approximately two miles east from Nebraska Avenue, and south to Ybor estuary and McKay Bay. It is the largest and older of Tampa's two Latin settlements. More than half of Tampa's twenty-nine thousand Latins live in this area of two square miles. With its own Chamber of Commerce, Ybor City is, to a considerable extent, a self-contained unit.

Spanish is the common tongue, and few outside the present generation speak or read English. In many shops and stores, are signs, "English is spoken here," while in the stores located in Tampa proper, are signs, "Se Habla Espanol," (We speak Spanish).

Spanish restaurants provide a variety of native dishes including chicken and rice, yellow rice, garvanzas (Spanish beans), crawfish and spaghetti, with wines from native vineyards. These delicacies, along with Cuban coffee and sandwiches, are served with gracious smiles. Stringed music and Latin floor shows are features of many of these restaurants.

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11. E. L. Robinson, History of Hillsborough County, Florida.

Two of the outstanding plants, in which many of these people are employed are:

> Leiman-Weidman Box Factory, one of the largest cigar-box factories in the United States. It uses annually approximately one half million feet of Spanish cedar which is imported from Mexico and Honduras. The logs are sawed into slabs of the required thickness, cut into uniform box lengths, buffed and nailed together automatically.[12] The highly colored labels printed by the factory are pasted on the boxes by women workers.[13] Hav-a-Tampa Cigar Factory, one of the outstanding cigar factories in the south, and the largest factory in Ybor City. It employes about twelve hundred workers and produces more than five hundred thousand cigars daily. This plant features cigars made by hand, although most of them are made by machine.

As would seem natural, the Roman Catholics were the first to provide for the spiritual welfare of Tampa's Latin population. In the late eighties, Father Charles Peterman and Father Felix Swemberg, two of the diocesan priests, fell victims of the dreaded yellow fever. Both of these priests died at their posts of duty in Tampa, October 31, 1887. One year later on September 24, 1888, Reverend Dennis O'Sullivan, who had been sent there to help the other two Fathers, died of the same disease.[14]

In 1889, Father Quinlan arrived in Tampa to assist Father de Carrier. Father Quinlan was quick to realize that if any religious progress was to be made among the Latin

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12. Ibid., p. 35.

13. Florida, A Guide to the Southernmost State, p. 292.

14. Rt. Reverend Msgr. J. Numan, op. cit., Preface.

[illegible]

[illegible] approximately one half million feet of Spanish cedar which is imported from Mexico and Honduras. The lips are sawed into slabs of the required thickness, and into uniform box lengths, buffed and bailed together automatically.[12] The highly ordered labels printed by the factory are pasted on the boxes by women workers.[13] Davenport's Sharp Factory, one of the [illegible] sharp factories in the south, and the largest factory in Tampa. It employs about twelve hundred workers and produces more than five hundred thousand sigars daily. This plant features sigars made by hand, although most of them are made by machine.

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In 1889, Father Quinlan arrived in Tampa to assist Father de Barrios. Father Quinlan was quick to realize that if any religious progress was to be made among the Latin

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12. [illegible], p. 35.

13. Fleming, A Guide to the Southernmost State, p. 292.

14. [illegible], [illegible], [illegible], [illegible], Preface.

people of Ybor City, a church and school should be erected at once. The Cubans ardently desired a good education for their children. Besides the Cubans, there were native-born, Irish, Italian, German and Spanish Catholics of Ybor City. This Catholic population formed a nucleus of what was to become the Ybor City of the future.[15]

15. Ibid., pp. 2-4.

13/ Ibid., p. [illegible].

CHAPTER III

RELIGIOUS FACILITIES OR INSTITUTIONS

It is with this background that the survey of religious work in Ybor City and West Tampa is brought to the attention of the reader. Some of the different types of worship seem to carry us back to the Old World and to the West Indies and, if we give vent to our imagination, we can feel the closeness of Spain, Italy, and Cuba. It is here that we find several churches of different denominations carrying on religious work in this community among the Latin people.

The reports, which follow, are based upon original material gathered from the different religious organizations in Ybor City and West Tampa, from historical works, and from personal contact with individual religious leaders.

These churches are listed alphabetically in order to aid the reader. They are as follows:

1. Adventist, Seventh-day.
2. Assemblies of God.
3. Baptist churches and missions.
4. Church of Christ.
5. Free Methodist.
6. Mennonite.
7. Methodist churches and missions.

CHAPTER III

[illegible]

It is with this background that the survey of religious work in Tuscaloosa and West Tuscaloosa is presented to the attention of the reader. Some of the different types of [illegible] [illegible] as [illegible] to the [illegible] and to the West Indies and, if we give [illegible] to our imagination, we can feel the [illegible] of [illegible], Italy, and Cuba. It is [illegible] that we find several [illegible] of different denominations [illegible] on religious work in this community among the [illegible] people.

The reports, which follow, are based upon original material gathered from the different religious organizations in Tuscaloosa and West Tuscaloosa, from historical works, and from personal contact with individual religious leaders.

These churches are listed alphabetically in order to aid the reader. They are as follows:

1. Adventist, Seventh-day.
2. Assemblies of God.
3. Baptist churches and missions.
4. Church of Christ.
5. Free Methodist.
6. Mennonite.
7. Methodist churches and missions.

8. North American Old Roman Catholic Church.

9. Presbyterian.

10. Roman Catholic.

11. United Brethern.

12. Ybor City Boy's Club (non-denominational).

Adventist, Seventh-day.

Adventist churches had their origin in the teachings of William Miller, 1782-1849, whose active ministry began in 1831 when he preached widely that Christ's second coming would occur between March 21, 1843, and March 21, 1844, basing his conclusions on certain passages in the book of Daniel. In the beginning, the Adventists were members of the various existing churches and it was not until 1845 that a separate church organization was planned. The disappointment over the failure of the prediction relating to 1844 led Jonathan Cummings, one of Miller's associates, to announce in 1852 that an error in calculation had occurred and that 1854 would be the year of the great event. After this date brought its disappointment, the Adventist began to develop differences which eventually formed the separate bodies which exist today.[1]

The Second Adventists observe the Lord's Supper and baptize by immersion.[2]

1. M. Phelan, New Handbook of all Denominations, pp. 13-15.

2. Henry Suzzallo, "Adventist Churches," The National Encyclopedia, Volume I., pp. 62-63.

8. North American Old Roman Catholic Church.

9. Presbyterian.

10. Roman Catholic.

11. United Brethern.

12. Two City Boys Had Commissioned.

Arrestist Churches had three chiefs in the teachings of Miller, 1840-1844, whose active ministry began in 1831 when he preached vitally that Christ's second coming would occur between March 21, 1843, and March 21, 1844, having his conclusions on certain passages in the book of Daniel. In the beginning, the Arrestists were members of the various existing churches and it was not until 1844 that a separate church organization was planned. The disappointment over the failure of the prediction relating to 1844 led Jonathan Cummings, one of Miller's associates, to announce in 1845 that an error in calculation had occurred and that 1846 would be the year of the great event. After this date brought its disappointment, the Arrestist began to develop differences which eventually formed the separate bodies which exist today.[1]

The Second Arrestists observe the Lord's Supper and Baptize by immersion.[2]

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1. [illegible], *The Handbook of All Denominations*, pp. 12-13.

2. [illegible], "Adventist Churches," *The National Encyclopedia*, Volume 1, pp. [illegible].

The Seventh-day Adventist Church which is to be discussed in this survey is located at 2909 Nebraska Avenue. It was organized about 1915, on Florida Avenue, but in 1938 the present building was purchased. This new building was dedicated in 1939, and services have been held there ever since. The auditorium holds about six hundred people. It has seven classrooms, two recreational rooms and a large youth center. This Seventh-day Adventist Church is a large organization serving not only the immediate surrounding, but also the greater part of Tampa; therefore, it draws people from both Ybor City and West Tampa. About thirty-five percent, of its congregation is Latin, and all are served by their present pastor the Reverend Mitchell K. Garrett.

The Home and Foreign Mission work is roughly divided into three phases: educational, medical and evangelistic. The purpose of this work is evangelistic, fulfilling scripture, ". . . and this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."[3]

Assembly of God Church

The General Council of the Assemblies of God came into existence as the result of a spiritual movement which began early in the twentieth century and which spread in a short time to all quarters of the world.

---

3. Matthew, 24:24.

[illegible] is to be discussed in this survey is located at 2909 Nebraska Avenue. It was organized about 1911, as Florida Avenue, but by 1919 the present building was purchased. This new building was dedicated in 1920, and services have been held there ever since. The [illegible] seats about six hundred people. It has seven classrooms, two [illegible] rooms and a large [illegible]. This [illegible] Church is a [illegible] organization serving not only the immediate surroundings, but also the greater part of Tampa therefore, it draws people from both [illegible] and [illegible]. Great thirty-five percent, of its congregation is Latin, and all are served by their present pastor [illegible].

The [illegible] Mission [illegible] is roughly divided into three phases: educational, medical and [illegible]. The purpose of this work is [illegible], fulfilling [illegible], [illegible] and this [illegible] of the [illegible] shall be preached in all the world for a witness [illegible] and then shall the end come."[3]

Summary of the Church

The General Council of the Assemblies of the [illegible] Christians as the result of a spiritual [illegible] which began early in the [illegible] century and [illegible] spread in a short time to all quarters of the world.

---

3. [illegible]

No one man could be credited with the origin of the movement, for almost simultaneously there are evidences of Pentecostal outpourings of the Spirit in widely separated placed. One such revival took place in North Carolina late in the nineties. A Pentecostal convention was held by a group known as "The Gift People" in New England in 1897. A minister by the name of Daniel Awrey received the Holy Spirit in Pentecostal fullness in January of 1890, at Delaware, Ohio. Sarah Smith, who later became a missionary to Egypt, reported that to her knowledge there were forty or fifty who had been baptized in the Holy Spirit in 1900 in Tennessee. A Pentecostal revival sprang up among a group of Swedish Christians in Moorhead, Minnesota, in 1900, the results of which remain with us to this day.

The General Council of the Assemblies of God has gathered into its fold many who participated in these early revivals. The Assemblies of God, however, owe their existence primarily to an outpouring of the Holy Spirit upon a group of earnest Christians in Topeka, Kansas, in 1901. From this revival, small groups of Christian workers scattered throughout Kansas and Oklahoma, finally reaching Texas. Assemblies were formed in all these states, eventually finding a common interest in the General Council Fellowship.[14]

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14. J. R. Flowers, The Origin and Development of the Assemblies of God, pp. 3-4 and 16.

No one man could be credited with the origin of the movement, for almost simultaneously there are evidences of Pentecostal outpourings of the Spirit in widely separated places. One such revival took place in North Carolina [illegible]

The General Council of the Assemblies of God has [illegible] Kansas and Oklahoma, finally reaching [illegible] Fellowship.[14]

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14. [illegible]

The Assembly of God Church started the religious work in Ybor City about 1933 as a Home Mission Project. The work was very hard and progressed very slowly, stopping and starting several times during this period. They never have purchased any building for their own but have preferred to rent space in which they have carried on their religious work.

The Assembly of God Church is now located at Sixteenth Street and Eighth Avenue. The Misses Mary Tripodo and Rose Scordo are the leaders. Services are held both in English and Spanish. The Reverend C. R. Pingness, pastor of Bethel Temple, is, and has been, the superintendent over this work.

Baptist Denomination

The Baptist denomination is a body of Christians whose fundamental emphasis has been Biblical literalism, religious liberty as the inherent right of the human personality, and complete separation of church and state.

Origin of Baptist Denomination--English

It was in 1609 at Amsterdam that John Smyth, after rejecting infant baptism and accepting the Arminiam theology, rebaptised himself and others by affusion. A number of his adherents returned to Spitalfield near London and established the first English Baptist Church in England. The English, particular Baptists, were Calvanistic in theology, insisting that Christ had died for the elect only. They developed out

Baptist Denomination

The Baptist denomination is a body of Christians whose complete separation of church and state.

Origin of Baptist Denomination--Tenets

of a London Separatist Church, from 1616 on. This branch introduced immersion in 1641.[15]

Baptists in the United States

The Baptist denomination in America originated in 1639 in Rhode Island. Roger Williams was a member of the Providence church for only a few weeks, after which he withdrew permanently. About 1644, immersion began to be practiced. Early in the 19th century, Philadelphia was the center of the American Baptist population.

Nearly four-fifths of the Baptists of the world live in the United States. In 1936, they claimed 49,478 churches, 59,000 pastors and Missionaries, 8,262,287 members and 4,382,097 Sunday School scholars. The Baptists are divided into three groups: the Northern, Southern and Negro.[16]

CALVARY BAPTIST CHURCH OF TAMPA

The Calvary Baptist Church was constituted with fifty-three members on September 5, 1932. The church conducted services in a brick building at 1905 Thirty-sixth Street, until July 30, 1933. The ministers participating in these services were Elder Milam Gowing, Ralph Gowing, E. J. Daniels, W. B. Davison, and Roy Mason.

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15. M. Phelan, "The Baptists," New Handbook of all Denominations, pp. 26-27.

16. Henry Suzzallo, "Baptists," The National Encyclopedia, 1947, Volume 1, pp. 540-541.

[illegible] introduced immersion in 1641.[15]

Baptists in the United States

The Baptist denomination in America originated in 1639 in [illegible]. [illegible] the American Baptist population.

Nearly four-fifths of the Baptists of the world live in the United States. [illegible]

[illegible]

[illegible] V. B. Davison, and Roy Mason.

[illegible]

One and one-half lots were purchased on Tenth Avenue and 36th Street, and a forty by sixty, two-story building was started in the last days of April and completed by September. The labor was practically all volunteer except the foreman and the electrician. The people gave loyally in the heighth of the depression. Each day, the women of the church served meals for the workers who gave freely of their time to erect the building. From time to time, additions were made to the main building. At the present, they have twenty-three classrooms, three assembly rooms, a library and pastor's study, baptistry and restrooms.

The church was organized by a group of Baptists who felt the need for a church that could and would function as a Missionary Baptist Church. The pastor and the members were tired of seeing Baptist Churches in name only.

The church began supporting missions at home and abroad immediately after it was organized. Eighteen percent of the church income was set aside for missions. Through the years the Calvary Baptist Church has supported missions in China, Africa, and South America. The church has designated its mission gifts through the years. At the present time, it is supporting one missionary in Peru, three in China, and two missions in Florida.

Calvary Baptist Church has used the Bible as the text book in the Sunday School through the years, and has found it to be a very satisfactory method. Each week the pastor teaches the Sunday School teachers the lesson for the follow-

ing Sunday. This method has developed a strong core of teachers, and has proved a great saving in money to the church.

Three churches have grown out of missions organized by this church, namely: Ruskin Baptist Church, Lutz Baptist Church and West Thonotossassa Baptist Church.[17]

The church has a fully organized and graded Sunday School. It has never gone in for auxiliaries. Recently a bus has been purchased to transport people to church.

It is the purpose of Calvary Baptist Church to "contend for the Faith as once delivered to the saints,"[18] and by all scriptural means and methods evangelize, baptize, and indoctrinate as our Lord commands in Matthew 28:18-20:

> "And Jesus came speaking unto them, saying, 'All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen."

About twenty percent of the present congregation are Latin people. This church also helps the Latins of South America through the work of Mr. and Mrs. Oliver Bell in Brazil. They also help to support mission work in Emmerson Valley, Brazil, through the missionary efforts of Joe Brandon who has working with him seventeen native preachers. Their chief work is to organize missions, but they help the people in whatever way they can be of service to them.

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18. Jude 3.

12. Ibid 3.

Jackson Heights Baptist Church

In the spring of 1916, the El Bethel Baptist church established a mission on a lot at the corner of Chipco and Thirty-third Streets. A Sunday School was organized and for several weeks classes were carried on under a brush arbor, in the afternoon.

Mr. C. L. Jackson, one of the workers and a deacon of El Bethel Church, razed an old barn and with the lumber, which he donated, erected the first building, twenty by twenty-four feet. In this building the Sunday School continued to grow and occasionally different ministers would preach. Services continued in this manner until September 6, 1917, when a council of the ministers and deacons met and organized a church known as the Jackson Heights Baptist Church.

This church has had a steady growth from the beginning and at the present its membership is composed of about twenty percent Latin people. The church has always been able to meet all its bills and still enlarge its holdings. Today the church owns its building and also the adjoining lot, which will make the church site 140 feet on 34th Street by 147 feet on 25th Avenue. The church is in the process of building new Sunday School rooms and also laying the foundation of a new auditorium.[19] J. T. Terry, a young energetic preacher, is their present pastor.

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19. Reverend J. T. Terry, Jackson Heights Baptist Church, letter and interview.

Latin Baptist Mission (Ybor City)

The Latin Baptist Mission, located at 3414 Fifteenth Street, is under the direction of Mrs. Emily Black who established the work fourteen years ago, strictly on the basis that God would supply the needs of the work. Through the years a great service has been carried on by this servant, not only religiously, but also as an advisor in many problems. During the past year the Palm Avenue Baptist Church assumed full financial responsibility for the maintenance of this work.[20]

Cuscaden Park Baptist Mission

Cuscaden Park Mission is under the direction of its founder, Matthew Aprile. It is located at 1314 Eighteenth Avenue. The mission is designed to minister to the spiritual needs of the Italian people. During the past year, the building has been remodeled, and the personnel increased to better accomodate the increased attendance.

The program of the Mission includes Kindergarten, Bible School, Young Peoples' Meetings, Prayer Service, Royal Ambassadors for the boys and girls' auxiliary for the young women.

Mr. Aprile is also a teacher in the George Washington Junior High School, and therefore, is better able to reach these young boys and girls of Latin descent.[21]

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20. Reverend C. R. Murphy, Superintendent of the Baptist Mission Work in Hillsborough and Pinellas Counties, letter and interview.

21. Loc. cit.

Tenth Avenue Baptist Church

The Tenth Avenue Baptist Church originated in an old cigar factory owned by Mr. Alfonso, which was located on Second Avenue. It at first consisted of a Sunday School only, in charge of Mr. Daniel Palmer. Later the school was moved to Ketchem's Race Track, where horse racing and betting were carried on; however, the race track later went out of business.

This Sunday School started in 1897, with Mr. Sam Boyd acting as Sunday School Superintendent; his daughter, Leonore Boyd, and a Miss Tyner acted as teachers. On August 4, 1903, the little church was moved to Sixth Avenue and was reorganized as the Sixth Avenue Baptist Church. On November 18, 1913, J. G. Kazee accepted the pastorate of the Sixth Avenue Baptist Church. Removal of the church to a more suitable place soon became his primary interest.

Under Mr. Kazee's leadership the church was moved to the corner of Tenth Avenue and Thirty-second Street. At the next business meeting the church name was changed from the Sixth Avenue Baptist Church to the Tenth Avenue Baptist Church. L. A. Davis was called as pastor on October 6, 1920. Through his untiring efforts, he accomplished much and the present Tenth Avenue Baptist Church was built at a cost of $65,000.00.

Several ministers have served this church since those people saw the need for religious work in this community and the present pastor, the Reverend B. L. Earnest, is doing great work. Many improvements have been made and many people have been added to the church under his leadership.[22]

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22. Reverend B. L. Earnest, minister, letter and interview.

Church of Christ

The Church of Christ is a religious body resulting from a cleavage in the Disciples of Christ. The application of the slogan, "restoration of primative Christianity," which from their beginnings occupied a large place in the thoughts of the disciples, was literally interpreted by many who believed that fidelity to the primative pattern of the Church excluded the organization of missionary societies, and that, since the elements of public worship are prescribed, both inclusively and exclusively, the use of musical instruments in the church is inadmissible. The strict constructionists were not anti-missionary but anti-society. They maintain several colleges and a number of foreign missionary stations.[23]

The Gary Church of Christ (Ybor City)

This church is located at 26th Street and 9th Avenue, Tampa, Florida. Its congregation was established on October 23, 1923, with F. D. Copeland as the first pastor and with fourteen charter members.

In the years of 1930 through 1936, the Sisters of the Gary Congregation conducted classes twice a week for the instruction of children in the Bible and in the domestic arts. On an average 18 to 35 percent of them were foreign children. From these classes came sixteen active churchmen. Many families were assisted with clothing and food through the church and the "visiting committee" was kept busy all the time. In

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23. Henry Suzzallo, The National Encyclopedia, Volume 3, p. 72.

1943, the church sent 450 pounds of clothing to England for the British relief, and some members have taken the responsibility of clothing needy children in school.

Mennonites

This is a Christian sect which traces its origin to the teachings of Menno Simon (1496-1559) but also believes it has an earlier origin in the religious communities of medieval and early christian days, which, under various names, made protest against ecclesiastical rule and rigid liturgy, and attempted to worship in the simple faith of the apostolic age.

In Holland, where the sect was first known about 1550, the usual word for Mennonite is Doopsgezinde.

The Mennonites believe in non-resistance, rejection of oaths, abstinence from civil office and non-support of the state in war.[24]

Mennonite Church of Ybor City

For a number of years it was felt that the Mennonite Church should have a Gospel Witness in Tampa, especially among the Spanish speaking people, to counteract, at least in a measure, the evil influences which are so prevalent today.[25]

About the year 1930, this work was started in a home on Third Avenue. After moving several times it was finally

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24. Ibid., Volume 6, p. 552.
25. Reverend George F. Brunk, minister, letter.

established in a rented and remodeled residence at 1810 4th Avenue, where it continued until May, 1936.

Sunday School and Worship services are held each Sunday and a Bible story hour on Wednesday evening. In addition, a Bible School is conducted each summer for two weeks. To give the children the advantage of more religious instruction, a kindergarten was organized in the fall of 1946. In September, 1947, a first grade was added and the present plan provides for the addition of a grade each year until six or eight grades are attained.

Their church, located at 1613 9th Avenue is called the Ybor City Mennonite Church and their present pastor is the Reverend George F. Brunk.

Methodism

The genesis of the Methodist movement, out of which the various churches related to that name have grown, is generally traced to a society of undergraduates formed at Oxford University, England, in the closing years of the third decade of the 18th century. This group, which placed itself under the leadership of John Wesley, a fellow of Lincoln College, sought to cultivate an ascetic type of piety, combined with a rigorous schedule of religious activities in behalf of the poor and the prisoners of the town. Strict adherence to this regime earned for the group the name of Methodists, bestowed in derision by other undergraduates, and this name later ad-

hered to the followers gathered by Wesley in his wider evangelistic career.[26]

San Marcos Methodist Church

The San Marcos Methodist Church, Reverend Paul Touchton, pastor, is located on the corner of 16th Street and 12th Avenue. It consists of seven classrooms, and one recreational room.

In 1895, H. B. Somillian came to Tampa under appointment of the Methodist Church to work among Cubans, Italians and Spaniards. Mr. Somillian received twenty-six members by certification to organize San Marcos Church in January, 1895.[27]

In 1905, Joseph Norwood came to be pastor at San Marcos. He was pastor there until 1907 at which time he was transferred to West Tampa. Last year an electric organ was placed in this church as a memorial to his wife who survived him for about thirty-five years.

Plans have been drawn for a new building to be erected on 17th Street between 18th and 19th Avenue.

Free Methodist Mission of Ybor City

In the fall of 1941, Reverend and Mrs. E. E. Shelhamer, world travelers and speakers, with their daughter Ester, came to Ybor City in the interest of the spread of the gospel to the thousands of Spanish-speaking people located here.

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26. Henry Suzzallo, op. cit., pp. 548-550.

27. Reverend Paul Touchton, minister, letter, San Marco Methodist Church.

They rented an apartment from an elderly Italian couple, and lived in the back part, while using the front room for services. Interest was good and the services were well attended. The following spring, Mr. and Mrs. Shelhamer felt that circumstances prevented their remaining longer in Tampa. Miss Ruth Landin from Pennsylvania was called to take charge of the work. She was assisted that first summer by two girls from the school at Intercession City, Florida. In the fall of the year, Lou Etta Smith from St. Petersburg, Florida, came and is still assisting Miss Landin.[28]

Many inconveniences resulted from over-crowded conditions, and, finally, in the spring of 1945, a lot was purchased on the corner of 17th Street and 24th Avenue. In spite of war-time restrictions, a small frame building was erected on the lot, which served very well for services, providing a room thirty by fourteen feet for an auditorium, and also two Sunday School rooms. However, in the spring of 1947, the apartment that had been rented by the Shelhamers, and had served as a mission home for six years, had to be vacated. Not being able to find another apartment, the mission workers were forced to move into the rooms of the mission building that had been used for Sunday School.

Once again the overcrowded conditions demanded attention. In the early part of 1948, the construction of a cement block

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28. Miss Ruth Landin, missionary, letter and interview. Free Methodist Mission of Ybor City.

30. [illegible]

church was begun next to the frame building. It is thirty by forty-six, with two Sunday School rooms. The frame building next to the church will no doubt be used as an annex, instead of a mission home, as was originally planned.

At present there are three workers, Letta Brewer, Lou Etta Smith and Ruth Landin, who is the superintendent of the mission. Reverend and Mrs. Philip Calkins have recently been appointed to the field, and he is to be the pastor.[29]

The services at the church include Sunday school and a formal service Sunday nights. On Thursday night there is a Spanish service and on Friday night a general service in English. Other activities of the mission include a small kindergarten, piano instruction for the children of the community, Girls' Junior Club, and organized religious activity for young people.[30]

Wolff Settlement - Methodist

In 1896, Mrs. Eliza Wolff of St. Louis, Missouri, a winter visitor to Tampa, became interested in the education of the Latin children in Ybor City and opened a school at 2309 16th Street for them. This school was later taken over by the Women's Missionary Council of the Southern Methodist Church.

In 1916, the school was changed to a settlement and community work was done under the sponsorship of the Women's Missionary Council.

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29. Loc. cit.

30. Loc. cit.

In 1930 the week of prayer offering was given to build a new building. It was dedicated and work was begun immediately, in the new location. It has continued to be financed by the Women's Division of Christian Service of the Methodist Church, by special contributions from the Florida Conference, and gifts from church groups and organizations.

Purpose - The purpose of this religious settlement is to

(1) discover and meet the needs of a Latin Community, ministering to men, women, young people and children of all creeds and faiths,

(2) To establish relationships that will encourage high ideals and that will make a better society,

(3) To provide opportunities to gain practical knowledge, physical fitness, mental poise, moral courage and spiritual strength; all of which make for the progress of the individual and of groups toward better living and right thinking.[31]

Division of Organization

Kindergarten

The kindergarten is endeavoring, through its daily program, to develop the children socially, emotionally, mentally and spiritually. Through guided activity, play, music and stories, the children have an opportunity for self-expression and growth. Frequent contacts with the homes are made so that the teacher and parent may have a more sympathetic and intelligent understanding of the child's needs for his growth and development.

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31. Miss Pearl Edwards, missionary, letter and interview. Wolff Methodist Settlement.

Girls' Development

To develop Christian character and Christian leadership with growing girls is the objective of this department. Through the channels of play, work, worship and group discussions, opportunity is given for self-expression and personal development. A variety of activities, such as crafts, dramatics, singing, Brownies and Girl Scouts, is offered. The major concern is not the activity itself, but rather what is happening to the girls as they take part in it: has Mary made new friends; has Jean learned to share responsibilities; has Betty been helped to get over her shyness; has Ruth been started on the way to new ideas and new appreciation?[32]

Boys' Department

It is increasingly important that community agencies help to meet the needs of the boys during these days of tension. This department provides opportunities for boys to spend their leisure time in a profitable way, it offers activities that help them feel that they can participate now in the operation for a more constructive world; it encourages an interest and eagerness to cooperate with others; it helps them find an inner security in religion. These are the objectives in the program of scouting, camping, athletics and various clubs in which the boys participate.

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32. Loc. cit.

Youth Department

Youth cannot achieve the best growth by working alone. They need help in growing up and in finding the things they are seeking. They need guidance in understanding what is worthwhile for them. In just this way, Wolff Settlement seeks to help. Through wholesome recreation, group discussion and worshipful programs, we seek to help them find an inner security that will enable them to live constructively.

Adult Department

The program for adults (men and women) is planned for fun and fellowship, for instruction and for inspiration. Fathers and mothers and young adults come to the Settlement to listen to messages of faith, hope, and love; to enter into discussions of child welfare and home discipline, and to join hands in neighborly service.

Volunteers

Volunteers from the churches in Tampa make it possible for the staff to do more intensive work. Their loyalty and efficient service are greatly appreciated.[33]

Cooperation with other Agencies

Wolff Settlement is a member of the Council of Social Agencies and cooperates with other agencies, such as the Boy Scouts, Girl Scouts, Y.W.C.A. and the Y.M.C.A. Our groups

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33. Loc. cit.

are encouraged to participate in city-wide activities sponsored by these National Organizations and by Churches.

The Board

The Settlement Mission Board is an Advisory Board composed of two representatives from each Women's Society of Christian Service of all the Methodist Churches in the Tampa District. This Board meets quarterly. Each department of work at Wolff Settlement has a committee chairman, from the board, who works with staff members.

What is Wolff Settlement?

Some people will say that it is a Community Center for the Latins in Ybor City, the Spanish section of Tampa.

Some people will say that it is an Institution doing social-religious work under the Women's Division of the Methodist Church. Yes, Wolff Settlement is all of this, but it is much, much more. It is the voice and laughter of little children playing, working and growing in the kindergarten. It is the Mother of one of these children, saying, "I can see in my child's life every day the result of his training at the Settlement." It is quiet little Joe or timid four-year-old Mary adjusting to group life, through careful and understanding training, and becoming happy, normal children.[3½]

It is the Happy Hour Club studying a unit on "Little Children Around the World" and singing: "Jesus loves the

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3½. Loc. cit.

children all the children of the world."

It is a little girl saying, as she leaves a group activity, "I've had such a good time today. Thank you."

It is a young man saying, "There's no doubt that the Wolff Settlement is making definite contributions to the community, for all my contacts there have been worthwhile. It is wonderful to have a place like that where people can go for so many good things of life."[35]

It is the Women's Societies of Christian Service in Florida Conference and throughout the Methodist Church, who by their financial support and by their prayers, help to make possible a place such as Wolff Settlement.[36]

North American Old Roman Catholic Church

(Not in communion with the See of Rome)

Father Peter Botto, originally from New York, started a mission at 1924 17th Avenue in Ybor City, which he called The Way of the Cross Mission of Christ. Since Father Botto had only $7.00 this work was started on faith. Mayor Chancey and Chief Woodruff gave their permission for him to solicit funds to sustain the mission work. It was a hard struggle and many times the only meal Father Botto had was Cuban bread and coffee.

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35. Loc. cit.

36. Loc. cit.

On July 15, 1936, two blind adults and two children attended the first meeting service but there were fifteen children and two adults at the second service in the evening.

In August, a dining room for poor children was opened next door to the mission. This venture was started by feeding from twenty-five to forty children daily and giving forty lunches to children at Philip Shore, V. M. Ybor Schools; also twenty-five bottles of milk were given to De Soto School for needy children.

In September 1936, when school opened the number had increased to seventy-five daily, plus several adults who came to eat at the mission.[37]

After three months the church changed its name from The Way of the Cross Mission of Christ to St. Vincent's Catholic Apostolistic Independent Incorporated.

In June 1937, a new building was bought at 2109 11th Avenue at the cost of $32000.00 with $13.00 down payment. By this time the congregation had increased to about five hundred, in the book, with about seventy-five attending regularly.

In 1938, the church affiliated with the American Holy Orthodox Eastern Catholic Church, under Archbishop Clement Sherwood. During this time the church helped the needy with medicines, clothing and groceries. They aided from twenty-five to forty families or about one hundred people.

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37. Rt. Reverend Peter Botto, minister, interview.

In March 1946, they bought a building formerly owned by the St. Paul Italian Methodist Church. This building had previously been sold to the Try-Nava-Tampa Cigar Company. It was a cigar factory for four years until January 1, 1946, when it went into the hands of the receiver and St. Vincent's purchased it for $4,000.00.

The parish remained under the American Holy Orthodox Eastern Church from 1938 to November 8, 1946. At the latter date, it changed to the jurisdiction of the North American Old Roman Catholic Church, under the leadership of Right Reverend Bishop Elect Peter Botto, and Archbishop O. M. Carafora, Metropolitan Primate.[38]

Father Botto's church is about seventy feet long and about forty feet wide. It has a large, beautiful auditorium and balcony, pastor's vertry, pastor's study, large reception room in the basement, kitchen, ladies' rest room and mens' rest room. They have sleeping quarters to accommodate thirteen men, (no women), who might come seeking rest and sleep, and help in finding employment.

Not only does Father Botto have the responsibilities of the church work, but many wayfaring travellers have been set on their way; also, several juvenile delinquents have been helped through Reverend Botto.[39]

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38. Loc. cit.

39. Loc. cit.

Presbyterian Church

The origin and growth of the Presbyterian Church are fruits of the Reformation and belongs to the Calvanistic branch of Protestantism, resulting from the doctrinal and ecclesiastical system developed at Geneva, Switzerland, and solidified under John Knox in Scotland.[40]

The practical and logical presentation developed by the Westminister Assembly in London, England, in 1643-47, furnished the basis both for Presbyterian and many non-presbyterian bodies. Under the charter of the Westminister Confession and the Westminister Catechisms thousands of followers of Christ returned to the Presbyterian principle, which had been impressed upon the Apostolic churches and this principle was developed through strong organization until today the Reformed Churches holding the Presbyterian system of government constitute the largest protestant group in the world under a governmental system.[41]

The Ybor City Presbyterian Mission

The Ybor City Presbyterian Mission, dates back to 1906, when the late Professor E. C. Graham, then Superintendent of Public Instruction in Hillsborough County, felt most deeply the need for religious and educational work to be done among the Latin youth of Ybor City. A small Sunday School, which

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40. Henry Guzzallo, "Presbyterian," The National Encyclopedia. Volume 8, p. 220.

41. Loc. cit.

had been started by the Reverend F. P. Ensinger, pastor of the Congregational Cuban Mission, attracted professor Graham's attention. Later the Congregationalists felt that they were not in a position to carry on the work and it was Professor Graham, together with S. P. Brengle, W. H. C. Carruthers, James Lenfesty and R. W. Miller, who brought the matter before the spring meeting of St. John's Presbytery in 1909, which authorized the work of the Mission. Up to this time the work had been carried on by volunteer workers, most of them coming from the nearby Tampa Heights Church.

In 1909, Reverend P. M. Hemsley, who had been a missionary in Cuba, was called to take charge of the work. A store building conveniently located was rented, and for two years or more, a day school, sewing classes, as well as Sunday School and preaching services were held. Because of the rapid growth to the work, steps were taken to provide a permanent location and building. In the minutes of the Women's Auxiliary of St. John's Presbytery, April, 1917, there is this item:

> "In 1913 the ladies of St. John's Presbyterial were aroused to urgent need of the Cuban work in Tampa, and decided to raise $800.00 for the cause. In 1914, two lots, in a splendid location, were purchased for $2,000.00 and a temporary tabernacle was erected, which has been used ever since for school and church purposes. In 1915, Dr. Morris and his committee came to the rescue and made it possible for the money to be raised by adding $1,700.00 to the $800.00 already in the hands of the presbyterial, and asked St. John's to raise an additional $1,500.00."[42]

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42. Reverend Walter P. Passiglia, minister, letter and interview.

The tabernacle mentioned was built by a local committee, Mr. Hensley drawing the plans and superintending the work of constructing the building on the same ground on which the present (1942) chapel stands. During Mr. Hensley's stay, Sunday School and morning services were conducted in English as well as evening service in Spanish.

Mr. Hensley's ministry was one of love and sacrifice, a work done under adverse conditions: the Ybor City fire of 1908, with the consequent lack of work, pitifully inadequate housing facilities, followed by the long drawn-out cigar-maker's strike of 1910, had left the people in desperate shape. All these things made the work seem almost hopeless at times.

As a result of the combined effort to the Assembly's Home Mission Committee, St. John's Presbytery and the Women's Auxiliary of St. John's, and the interested women of Tampa working as the "Ybor City Committee," a substantial brick building was erected in 1917 at a cost of $4,000.00. Later a comfortable frame cottage, adjacent to the chapel, was bought for a manse. These two buildings on 11th Avenue and Love Street in Ybor City constituted the facilities for many years.[43]

It is not possible, because of lack of space, to give in detail the entire history of the Mission up to date. Suffice it to say, it is a most interesting account and one which tells of the joy and the heartaches of a growing work. During the thirty-three years of the Mission's existence, thousands of

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43. Loc. cit.

little children, legions of boys and girls, vast numbers of men and women have received help and comfort as the word of God in all of its purity has been preached fearlessly.

The Work Today

During the last seven years, God has greatly blessed the ministry of the present pastor, the Reverend Walter B. Passiglia. A new spirit has arisen bringing on the greatest growth since the start of the work thirty-three years ago. The various services and activities of the Mission are sketched briefly.

Sunday School

Seven years ago, the Sunday School was at its lowest ebb in many years. A visiting campaign was started and all children within the radius of six blocks of the Mission were visited and most cordially invited to attend the Mission Sunday School. The enrollment today numbers more than three hundred. The school has grown spiritually, too, and many of the boys and girls have accepted Christ as their Lord and Savior. There have been several instances where a child, through the knowledge gained in Sunday School, was able to interest his parents in the church.[44]

The First Evangelical United Brethern Church

The First Evangelical United Brethern Church is located at 3300 Nebraska Avenue, Tampa, Florida. It has eighteen classrooms, two recreational rooms, three assembly rooms and a small

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44. Loc. cit.

play ground. It originated as a small Sunday School in a frame church building on the present property at 3300 Nebraska Avenue. Mr. C. Leon Taylor is the present pastor, and the purpose of the work of this church is to serve the community.

This small frame church was owned originally by the Methodist Episcopal Church North. The pastor was George Cavanagh who had been appointed to the Tampa Mission at the Annual Session of what was then known as the Georgia Conference, held at Fitzgerald, Georgia, on November 3, 1909. I. W. Reaves, of Lake Magdalene, was the presiding Elder, of the Conference.

On March 5, 1911, a class of fifteen members was organized and in May, 1911, the property, which up to that time had been rented, was purchased from the Methodist Church for $4,500.00. In September of 1911, Reverend W. T. Frank became pastor under the appointment of the Home Mission Board and served until June, 1912. During this period a Senior Christian Endeavor Society had been formed, and the church organization was completed with a membership of thirty.[45]

Though struggling with a heavy indebtedness, but with better accommodations, the work continued to grow. Membership reached three hundred for a time during the seven years J. W. Borkert was pastor. During this period, the church debt was reduced to $3,000.00, the church boasted an active membership of two hundred forty-three, and at the time of his departure in June, 1926, he was succeeded by John A. Toy, from Iris Con-

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45. Reverend Leon Taylor, minister, letter and interview.

ference, who was also Superintendent of the Florida Conference and served until September 1928, during which time considerable improvements, amounting to a total of $7,000.00, were made.

At the Annual Conference in October, 1946, C. Leon Taylor, having just graduated from Bonebrake Theological Seminary, was appointed pastor. Under his leadership the work of this church has gone forward, and is being fully organized under the new Discipline adopted after the merger with the Evangelical Church, which was accomplished at the General Conference in November, 1946. Substantial progress has been made on the building program. A beautiful new worship auditorium has been completed.

In the past few years, First Church has been able to help the Carmen Avenue Church in Tampa in various ways. It has been able to assist in the establishing of the new Latin Mission Work in Ybor City.[46]

Roman Catholic Religious Work in Ybor City from 1888-1895.

On October 27, 1887, Father Charles Peterman died of yellow fever. Four days later, on October 31st, another great Catholic leader, Father Felix Swemberg died of the same dreadful disease. During the illness of these two Catholic leaders, Father Dennis O'Sullivan was transferred to Tampa to carry on the Catholic work. On September 24, 1888, Father O'Sullivan was taken in death by yellow fever.

In 1889, Father Quinlan came to assist Father de Carriere

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46. Loc. cit.

who had been sent from New Orleans in 1888. Early in the year 1890, Father Quinlan conducted the first Mass said in Ybor City. It was conducted in the home of Mr. Tissier on 6th Avenue between 14th and 15th Streets. About thirty persons were present for Communion.

Father Quinlan was quick to see the needs of Ybor City and since that time churches, schools, and clubs have been organized for the benefit of both Ybor City and West Tampa communities.

Through the ceaseless efforts of the Catholic denomination the following churches and schools have been established in Ybor City and West Tampa.[47]

Our Lady of Perpetual Help, Church and School, located at 1711 11th Avenue; Reverend William T. Kodad, C.Ss.R., pastor.

Most Holy Name Church, (for Italians, Ybor City), located at 2316, East Broadway.

St. Joseph's Church, West Tampa, located at 2103 North Albany Avenue; Reverend Michael J. Braun, C.Ss.R., pastor; Reverend Henry Simon, C.Ss.R., assistant.

Sacred Heart Church, (headquarters for the Catholic work in Tampa) located at Florida Avenue and Twiggs Street; Reverend William J. Harty, S.J., pastor; Reverends Thomas F. Cooney, S.J., Joseph Haring, S.J., and Leo J. Covey, S.J., assistants.

Sacred Heart Academy, School, conducted by the Sisters of the Holy Name. Sister Ellen Rose, Mother Superior; 17 sisters assisting. The school is located at 3515 Florida Avenue.

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47. Fathers Quinlan and de Carriere, Historical Records of the House and Church of the Society of Jesus, Tampa, Florida, 1888-1893.

Ybor City Branch Boys' Club of Tampa, Inc.
(Non-denominational)

The Fruit of Years of Hard Labor

The modern Ybor City Branch Boys' Club opened July 1, 1948, and is operating on nearly a full schedule. It is the result of Tampa's growing interest in the welfare of boys, which began twenty-two years ago when the West Tampa Boys' Club was founded by the Tampa Rotary Club.

In 1945, the Boys' Club of Tampa, Inc., was organized to expand this program, and the Ybor City Branch Boys' Club is the first modern club to be completed. Active support of hundreds of Tampa citizens, and particularly the building industry, made this new building possible. It is ideally located in Cuscaden Park and serves Tampa's largest concentration of male population. Planned and built for the purpose, it is rated as the South's finest Boys' Club.

How Women are Helping the Boys' Club

The inspiration that led to the founding of the first Boys' Club in America is credited to three public-spirited women of Hartford, Connecticut.

More than three quarters of a century ago, Miss Elizabeth Hammersely, Miss Ann Goodwin and Miss Mary Goodwin organized the Dashaway Club. From that beginning the movement has spread throughout the country. In 1869, the Salem Fraternity was organized and this Boys' Club has remained in continuous existence.

Side by side with the hundreds of prominent men of the country who are active in Boys' Club work, women are making a contribution of untold value to boys in hundreds of communities.[49]

The Opportunity in Tampa

Tampa now assumes new importance in the ranks of cities where successful Boys' Club records have been credited with marked lessening of juvenile delinquency and other modern-age problems.

The new Ybor City Branch of the Boys' Club of Tampa, Inc., offers the facilities to carry on a program for boys from eight years of age through the high school group from "midgets" to "seniors;" which will reach thousands of boys during the years immediately ahead.

This fine building has been planned and constructed for one purpose; to provide the means for constructive, directed guidance for boys during their afternoon and evening leisure time.

One of the initial problems is the development of leadership among the boys themselves. The objective of the Boys' Club is to find the activities in which each boy is most interested, and to develop their skills in many directions so one boy can help another. There are unlimited opportunities for boys to absorb, without any feeling of coercion, the

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49. Ybor City Branch, Boys' Club of Tampa, Inc., Descriptive pamphlet.

attributes of good sportsmanship, good health, clean speech, clean bodies. Available here are opportunities for clean recreation and to acquire skill in arts and crafts, athletics and the like, all of which tend to produce better citizens.

How the Boys' Club Serves Tampa Boys

The broad program sponsored by the Boys' Club of Tampa, Inc., is conceived, supported and financed by Tampans. As a member of Boys' Clubs of America, the local organization receives expert advice on problems of organization and programs, but it finances its own activities through the aid of interested Tampans. Money given for building and operation of the Boys' Club by Tampans remains here.

Activities

A complete program of supervised activities continually absorbs the interest of boys. Some will concentrate on training in the crafts shop, where they will learn to use wood and metal working tools, others will concentrate on photography or art. Many will be a part of the athletic program. There will be something of interest to every boy to profitably occupy his leisure time and to keep him and his companions off the street.[50]

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50. Loc. cit.

CHAPTER IV

RELIGIOUS FACILITIES OF WEST TAMPA CITY

West Tampa City

West Tampa, just across the Hillsborough River from Tampa, grew, not because of geographical or climatical possibilities, but because one Tampan saw an opportunity and grasped it. West Tampa was planned and thought out before hand. There were no outstanding developments. It was, in brief, a city that was conceived, flourished and grew, and passed out of existence in twenty-nine years. Paradoxically, while the section can still be found, it is no city.

With such preamble, we proceed to briefly outline the history of Tampa's sister city, which passed from legal existence January 1, 1925, by annexation to Tampa. When annexation was first proposed, West Tampans became very excited about "the Octopus" which would soon swallow the little city, on the west bank of the Hillsborough River. Now there people are loyal Tampans.

In the early 80's, cigar manufacturers, from various parts of the country and Cuba, sought locations for their factories here. The account of how Ybor and Sanchez and Haya came here has already been told in a preceding chapter. Tampa was then a very small village, with very little capital to induce factories to locate here.

At that time several residents owned large tracts in the vicinity of Tampa. They realized the value of their land and

CHAPTER IX

A RECORD NUMBER OF WEST PENN CITY

the amount to which their holdings would be enhanced by the establishment of other cigar factories. These residents, however, were not willing to offer any inducements to any company in order to bring business here.

Col. Hugh C. MacFarlane, a prominent attorney of Tampa, at that time, owned two hundred acres of land, now West Tampa. He was first to offer a factory site to manufacturers, who would operate on his land and employ a stipulated number of persons.

The donation was successful. In five years time, ten leading Clear Havana Manufacturers had located, and are still operating businesses in West Tampa. From that time on, West Tampa gained in factory population.

The town of West Tampa was incorporated May 18, 1895, and stood as a municipality for twenty-nine years. Her first Mayor was Fernando Figuredo, who for a number of years has been the treasurer of the Island of Cuba.[51]

West Tampa, being a creation of man, rather than a casually growing municipality, was well-laid out in modern fashion. For a number of years, it maintained one of the most adequate municipally-owned parks in the state. This park was given to the town by Col. MacFarlane, and represents about forty acres. It still bears its founder's name. On it is maintained a golf course, baseball diamond, and other amusement facilities.

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51. E. L. Robinson, The History of Hillsborough County, Florida, p. 120.

West Tampa progressed rapidly with the coming of the cigar manufacturers. In 1895, Col. MacFarlane, together with several associates, including Matthew Hooper, W. V. Hooper, Philip H. Collins, George M. Benjamin, L. D. Skinner, and A. C. Clewis completed the bridge across the Hillsborough River, which, was known as the Fortune Street Bridge. This led into the heart of West Tampa, and was of great benefit in persuading the Tampans to live in the rapidly growing town. This bridge was replaced in 1906, with a steel and wood structure, through an agreement between the City of Tampa and the Tampa Electric Company's West Tampa street-car line.

In January, 1925, after considerable agitation, West Tampa became a part of the city of Tampa, under an act of the Florida State legislature. At the time, it was to be officially annexed, Edgar W. Waybright, a Jacksonville attorney, threatened to take out an injunction to retain the municipality in behalf of bondholders whose names he refused to divulge. No legal action was taken, however, and on January 1, 1925, West Tampa officially dropped its name and became a part of Tampa.

The boundary lines of the city when it was annexed, ran on Tampa Bay Boulevard west from the Hillsborough River to Lincoln Avenue, to Cypress Street; east on Cypress Street to Armenia Avenue, to Gray Street; east on Gray Street to the Atlantic Coast Line Railroad tracks, and along the A.C.L. tracks to West Tenth Street.

There were approximately twenty large cigar factories

and many smaller ones in West Tampa, in 1925, which produce nearly one half the total Tampa district output.[52]

One of West Tampa's assets is its fine Public Library, which was taken over by the Tampa Library, endowed by Andrew Carnegie in 1913. The Library has books in English, Spanish, and Italian, and has magazines and periodicals in all three languages. The building is a beautiful structure, and the airy reading room is patronized every evening by scores of residents who work in the daytime and wish to obtain knowledge in their spare moments.

The main business streets of the West Tampa district, are Main Street and Howard Avenue, on which there are about thirty merchandise establishments. The Centro Espanol Club Building, on Howard Avenue and Cherry Street, is one of the main centers of recreation in West Tampa. There are game rooms, a gymnasium, a moving picture theatre, and other facilities for recreation in the building, which is a branch of the main organization in Ybor City. Another progressive organization is the Society Sicilia, which occupies commodious quarters in the New Club building at Howard and Spruce Streets.

One of the sound institutions of West Tampa is the Bank of West Tampa, which was organized in 1906. It is located, in a substantial building, on the corner of Howard Avenue and Main Street.

West Tampa is adequately served by fine public schools.

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52. Loc. cit.

Incidentally, West Tampa has been host to the Florida Education Association, which has held at the large Fort Desoto Armory, located on Howard Avenue at Cass Street. In addition to these fine schools, several missionary schools, established by churches, are located in West Tampa and help in making good citizens of these Tampans. Among the settlements and missions are the Rosa Valdez Mission for children, on Oak Street and Francis Avenue, established by the Methodist Church; The Italian Baptist Mission, on Armenia Avenue and Oak Street; The Union Congregational Church Mission, on Armenia Avenue and Green Street; The Academy of Holy Names, on Francis Avenue and Warren Street; Home Interdenominational Mission, located at 2322 Laurel Street; the Church of Christ Mission, located on the corner of Habana Avenue and Ivy Street; MacFarlane Park Baptist Church, located on the corner of Main Street and Lincoln Avenue, and The Assembly of God Mission, located on Walnut; and the West Tampa Boys' Club, located on Lisbon and Laurel Street.

Assembly of God (West Tampa)

This Assembly of God Church in West Tampa, is also a Home Mission project which has only been in progress about three years. This church work grew out of the mission work which started in Ybor City. It began in a cottage prayer-meeting, expanded into a tent and now requires the building owned and operated by the Assembly of God Churches.

At the present time, Dennis Valdez, the pastor, conducts

three services; one in Spanish, one in Italian, and one in English. The churches support their workers with a salary of $150.00 per month plus expenses.

The Assembly of God Churches operate a college in Lakeland, Florida, from which many students come and help in the religious work in these missions. The college has two hundred students at present and plans are being made for a new campus that will house four hundred students next year. The college has grown from thirty-eight students to two hundred in three years.[53]

Albany Avenue Baptist Church

The Albany Avenue Baptist Church is located on the corner of Albany Avenue and St. Joseph Street. This church was organized in 1908 as a small country church, or rural mission, by the First Baptist Church.

Later this mission was turned over to the Southern Baptist Home Mission Board, with Dr. J. L. Plainfield and Harry A. Day doing the work.

Alex Pasetti was sent as pastor, or field Missionary, by the Home Mission Board, in May 1941. Mr. Pasetti found twenty-nine charter members and with their help and God's guidance they organized this mission into a church on December 7, 1941. Today there are seventy-seven members. They have a large building which is thirty feet wide by forty feet long. A large lot, 305 feet wide and 95 feet deep facing Columbus

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53. Reverend J. L. Whittaker, minister, letter and interview.

Drive, was purchased in 1944 with the expectation of building a new church. At present only one wing of this new building has been erected and is being used as Sunday School rooms, Kindergarten, and once a week as a Clinic. Mr. Pesetti has remarked, "We are administering unto the people, not only spiritually but physically."

Since this church is under the Home Mission Board, their work is mainly with Spanish and Italian people.

The purpose of this church is to administer unto these Latin people spiritually and physically and to lead them to the saving power of God.[54]

Armenia Avenue Baptist Church

The Armenia Avenue Baptist Church is located at 1711 Armenia Avenue, West Tampa. T. H. York has been the pastor of this church for several years and is doing fine work there.

The Baptist Home Mission Board appointed Miss Fannie H. Taylor as a missionary to this Latin section of West Tampa, at its October meeting in 1912, and on December 6, she arrived on the West Tampa field. Miss Taylor found the foundation for this work well laid for a flourishing Italian Mission. In 1906 the Home Mission Board had appointed Lorenzo Carrilli as its first missionary to the Italians on this important field. After a careful survey of the situation, he decided that day and night schools offering courses in English for

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54. Reverend Alex Pesetti, Minister, letter and interview.

children and employed adults, respectively, offered the best opening for the work. Accordingly, he had opened such schools on what is now known as Robert's Field, centered around North Boulevard Baptist Church.[55]

In 1910 the Board had erected a lovely little chapel, with two adjoining rooms for Sunday School and school use, on the corner of Armenia Avenue and Oak Street in West Tampa. This is still known as the Armenia Avenue Baptist Mission, and has become a sub-station and feeder for the North Boulevard Baptist Church. Here day and night schools are conducted during the week and an afternoon Sunday School and preaching service on Sunday.

Conditions among the people on the field were deplorable. There was no compulsory school law; therefore, mothers as well as fathers and older sons and daughters worked in the cigar factories, leaving boys and girls, under fourteen, to look after the homes and take care of the babies and children under school age. The workers employed readers to read aloud to them as they worked, each paying his proportionate part of their salaries. The selections read, by these readers, were such as to poison the minds of their listeners with anarchy and other evils. By holding a religious service immediately after classes each night, the night schools did what they could to overcome these influences.

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55. Willie Jean Stewart, Fellow Helpers to the Truth, p. 37.

On taking up her work, Miss Taylor began a program of intensive visiting in the homes, making contacts all over the field. This brought quick response in increased attendance at the schools, the sewing school, boys' and girls' clubs, mothers' clubs, and other activities. These offered more and more opportunities to teach the Bible to the women and children as well as to the men and young people.[56]

MacFarland Park Baptist Church (West Tampa)

The MacFarland Park Baptist Church started under the name of the Immanuel Baptist Mission, on Sunday, May 25, 1941. A group of people met at the home of Mrs. Charles Roman to organize a Mission to serve the needs of the people of this section of West Tampa. Reverend Harry A. Day presided at the meeting, at which time it was decided to rent a building from Mrs. Sheriff, on a lot at the corner of Laurel and Glenn Streets, for 50¢ a week and establish Immanuel Baptist Mission. (The name Immanuel meaning God with us).

It was decided to ask the City Missions of Tampa to sponsor the Mission, but before the Mission could be contacted a building was secured on June 6th and the Reverend Barnett of Lutz, donated eight benches to the Mission.

On July 3, the first Sunday school was held at 3o'clock in the afternoon. Sunday school, Sunday evening services, and Prayer Meeting on Thursday evening, were the regular services.

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56. Ibid., p. 68.

Later the Mission was moved to a building on Spruce Street. Various pastors from several Tampa churches conducted services on Sunday evenings, some of these pastors were: Reverend T. H. York, Reverend Davis, Reverend Yeager, Reverend Hutton and Reverend Harry A. Day acting as Superintendent.[57]

In August, 1941, a petition was presented to Bayshore Baptist Church asking that the church sponsor the Mission, taking its members under its watch care until such time as it could become self-supporting. Bayshore Baptist Church agreed to do this and Reverend Harry Day was appointed Mission Superintendent. He served in this capacity until his call to the Army, as a Chaplain.

In October, 1941, Mr. A. C. McDonald was appointed Mission Superintendent with Mr. J. Watkins Smith as co-worker. Mr. Smith served for a short time until his call to the Navy. At this time, having had to vacate the building on Spruce Street, services were held in Mrs. Homan's home and Mr. McDonald came from his home, in Palma Ciea every Sunday morning, gathered the Mission children and took them to Bayshore Church for Sunday School.

At this time Mrs. Homan donated $50.00 for the purchase of a lot located at the corner of Lincoln and Main Street. The purchase to be handled by Mr. W. L. Mott.

On November 13th a meeting was called to discuss plans

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57. Mrs. M. F. Hargreaves, clerk, letter and interview.

to erect a small building, to be used as a church. Mr. Mc Donald was authorized to borrow the sum of one hundred dollars, to be used on materials for the new building, this money to be repaid, at the rate of five or ten dollars a month, without interest, over a period of six months.

Reverend E. C. Rogers, then pastor of Bayshore, was given the responsibility of handling all funds and purchasing material for the new building. Members of the mission, deacons of Bayshore, and various members of Bayshore and friends of the Mission gave generously of their time and labor to erect the small building.[58]

In the spring of 1942, the first Sunday School and evening service was held in the new building.

On September 9, 1942, the Womans Missionary Union of Bayshore Baptist Church met with the women of Immanuel Baptist Mission to organize a Woman's Missionary Union. They also put on a regular program to help instruct members how to carry on a Womans Missionary Union meeting. Officers of the new circle were elected as follows: President, Mrs. Louise Hargraves; Vice-President, Mrs. R. M. Stanley; Program Chairman, Mrs. Edna Piske; Treasurer, Mrs. C. Homan, and Secretary, Mrs. Laura McKenzie. Those present from Bayshore were as follows: Mrs. Harman, Mrs. Harry Pope, Miss Ivy, and Mrs. J. H. Wells.

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58. Loc. cit.

Later Mrs. Stanley was elected circle leader. The new circle was named The Josephine Fox Circle in honor of Mrs. Homan's mother was was a Missionary to Grand Cayman Islands. The first meeting of this circle was held on May 7, 1945.

In 1944, the Girls' Auxiliary was organized with Mrs. Louise Hargraves as Councellor and Miss Barbara Ann Fisher assistant counselor. After the Reverend R. M. Stanley and his wife were called to lead the work, Mrs. Stanley helped considerably with the Women's Missionary Union and the Girl's Auxiliaries.[59]

In October 1942, Mr. L. O. Wamble was appointed co-superintendent. He and Mr. McDonald served faithfully and without compensation until October 1945. All during the war, when gas was rationed, Mr. McDonald used his gas ration coupons only to attend services and to bring others but he used the city transit busses to go back and forth to his business. Reverend Harry A. Day helped by giving two lots, facing on Main Street, to be used as a church site at some future date.

In October, 1945, Mr. R. M. Stanley was appointed Mission Superintendent. He was instrumental in addition of two new Sunday School rooms to the building, raising the ceiling, installing a stove and an attic fan. Morning services were begun and the church was renamed MacFarland Park Baptist Church. The Bayshore Baptist Church, the mission's mother church, gave the opera seats and the T. E. L. class of Bayshore gave the light fixtures.

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59. Loc. cit.

In May 1946, the Mission presented a petition to Bayshore Church asking permission to organize a church, if, in a year's time the Mission could prove self-supporting. This request was granted.[60]

In September 1947, Mr. Stanley resigned as pastor and Reverend E. L. Laney was called in December of the same year. Since Reverend Laney has been the pastor, the membership has doubled. He has been responsible for building the baptistry, serving the Lord's Supper, and for ordaining four deacons. These deacons are as follows: Mr. J. Watkins Smith, now a member and a deacon of the Jackson Heights Baptist Church, Mr. E. L. Pulnot, Mr. L. J. Reed, and Mr. J. P. Allen.

In November 1948, the Church was admitted to the Tampa Bay Baptist Association. In December, the Bayshore Baptist Church transferred to it the deed to the present building and lots. There is now planned a building program and through prayer, faith and work, it is hoped if it is the Lord's will, to accomplish this task.

The writer is proud to be the leader of such a grand group of Christian people. This last year the MacFarlane Park Baptist Church had fourty-six additions, twenty-five by baptism and twenty-one by letter.

The purpose in carrying on in this religious work is to follow in the Lord's footsteps and "Go into all the world

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60. Loc. cit.

and preach the gospel," winning people to Christ in order that this will be a better place in which to live.[61]

The North Boulevard Baptist Church

After seven years of service as a Mission the Italian Baptist Church had a great spiritual revival and it was a great day when twenty-six Italians were baptized. Other revivals brought in large numbers, until 1922, when one hundred five charter members came bringing letters from the First Baptist Church in Tampa to organize an Italian Baptist Church. A new church building was erected on North Boulevard near the spot where Brother Zarrilli's original school, in the fire hall, had been located. It served as a church home, not only for all the Italian Baptists in Tampa, but also for many Americans and Cubans living in that section. In 1926, its name was changed to North Boulevard Baptist Church.[62] With the organization of the North Boulevard Baptist Church, it became increasingly easy to get the parents to allow their children who had been converted in the Sunday Schools and day schools to be baptized.

In this beautiful stucco building, a great work has been carried on, but in the last few years it has become surrounded by colored people of West Tampa, until the Home Mission Board has taken it back and is contemplating turning it over to the colored people as a colored Baptist Headquarters in this area.

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61. Loc. cit.

62. Stewart, op. cit., pp. 90-91.

Church of Christ of West Tampa

The Habana Avenue Church of Christ is located on the corner of Habana Avenue and Ivy Street. Its pastor is A. B. Shepherd who is also a teacher in the public schools in Tampa.

This church began in a home at a prayer-meeting and gradually grew until the group became large enough to start a church. The original investment, for the lot and building, was contributed by the members of the Howard Avenue Church of Christ as a special offering for this purpose.

There are many good people in this vicinity but the work has been hard because of the lack of interest on the part of the people in the community.

The lot was purchased, the building started and completed in 1940. The charter members were Lillian Hagadorn, Mr. and Mrs. George Smith, Mrs. Frances Mullis and Mrs. Ollie Mae Pierola.[63]

Home Church, Interdenominational

In September, 1935, this work began as a mission day school for small children who found it too far to go to the public schools. There were held Gospel meetings in Spanish as there was little work being done for the people who could not understand English, in the other churches of West Tampa.

Later with the help of students of the Florida Bible Institute, Sunday School, Sunday evening services, a mid-week

63. James Jordan, Professor of History, Florida Christian College, letter and interview.

service, and a children's afternoon meeting, with a part of these meetings being conducted in Spanish were held. As the work progressed, graduates came from different Bible schools, to assist in the work of the day school and the gospel services, besides visiting in the homes. Another work has been the Daily Vacation Bible Schools which have been very successful.

Because of insufficient financial support for the teachers, the day school was closed in February 1945.

In the fall of 1946, the church was organized as an Inter-denominational Church and is now known as Hope Church, or "La Iglesia de la Esperanza."

Tract distribution has always been and still is an important part of the work. Gospel literature, portions of the Bible, and sometimes New Testaments in English, Spanish, and Italian are given out. At the present time, services are usually conducted in English, as several American families have been coming who do not understand Spanish, while the Spanish and Italian families do understand English. Occasionally there will be a service conducted in Spanish.

Besides Sunday School, Sunday morning and evening services, there is the Young People's meeting on Tuesday night, a Bible study and prayer service Wednesday evening and a children's Bible club on Wednesday afternoon. Many missionaries and evangelists visit here bringing fine messages which have helped all members to grow spiritually as well as materially.

This is a needy field and therefore especially attractive as there are so many people in West Tampa who are not interested in any church. There is an immediate need to win many of these.[64]

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64. Carl H. Corwin, minister-missionary, letter and interview.

Rosa Valdez Settlement - Methodist

The Rosa Valdez Settlement is located at 1002 North Albany Avenue, P. O. Box 4183, Tampa, Florida, (Telephone H-3753).

Because the public schools of Tampa refused to admit Latin boys and girls, Mrs. Rosa Valdez, a Cuban woman with money and much love in her heart, began a small school in her home in West Tampa about 1892, for the Latin children who were free to run the streets all day, while their parents worked in the cigar factories.

Not only was she interested in educational advantages for her people, but she also was interested in their spiritual development as well. So hand in hand with the day school, she ran a little Sunday school.

When the public schools opened their doors to these children of another nationality, it was no longer necessary for Mrs. Valdez to maintain the day school. So, a settlement program was instituted in its place with special emphasis upon Christian citizenship. A kindergarten was started as well as other character building features, not included in the public schools.[65]

In 1910, the Woman's Missionary Council assumed the responsibility for the settlement program and appointed deacons to carry on the work. It was known as the West Tampa Wesley

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65. Milan Willis and Miss Carolyn Grisham, missionaries, letter and interview.

House. Eight years later a fire destroyed the property and the present building, at 1302 North Albany, was erected and named in honor of Mrs. Rosa Valdez.

In 1926, the Rotary Club of Tampa agreed to sponsor the Boys' Club work and organized the West Tampa Boys' Club, which contributed largely to a tremendous decrease in juvenile delinquency. However, at the present time, the Boys's Club meets in a building in the extreme south western part of West Tampa and the distance is too great for the boys to attend who live in the immediate vicinity of the Rosa Valdez Settlement.

Divisions of Service

The girl's work is well organized under the leadership of a fine young deaconness, with scouts, brownies, Primary girls, interested groups and recreational groups. Mixed groups, both organized and unorganized, meet two nights each week and are included in the activities.

Kindergarten

The Kindergarten is always full to overflowing. There are forty-five children enrolled which is the capacity number. The parents are constantly asking whether there is a vacancy so that they might enroll a child.[66]

The West Tampa Methodist Church is just across the street from the Settlement. The Nursery, Beginners, and Primary Departments meet in the Settlement Building. Several of the

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66. Loc. cit.

local people are serving as teachers, assistants and helpers in other capacities. One adult class meets at the Settlement, so that the mothers may be near the small children. It is the ideal and the aim that all of the groups feed the church.

A young adult group has been organized and meets on Wednesday nights, since some of the group say they cannot come on Sunday morning. We hope this group will mean much to the future church.

Community Service

The Well Baby Station, open twice a month, is doing a great work with the children up to six years of age. About fifty-five children are examined, innoculated and given formulas each time. This fine service is rendered to the community by the Hillsborough County Health Department.

The Family Welfare Service representative has been using the Settlement as a place in which to meet her clients each week.

The SIAC (Spanish, Italian, American, Cuban) Club keeps the gymnasium open almost daily. The Club is made up of young men, many of them who are in service and are now married, and were members of the West Tampa Boys' Club. Showers are free to those who will furnish their own towels and soap. They sponsor baseball and basketball teams as well as having equipment for other physical activities.

Finances

The annual budget for the maintenance of the Settlement is contributed by the Women's Division of Christian Service, with headquarters in New York, and the Methodist Women of the Florida Conference.

Other Opportunities

A well equipped playground, for smaller children, outdoor fireplace and playground for young people and adults, special trips and outings, participation in city league sports, movies, library, community projects, and church school for all ages, is maintained by the Settlement.

Board and Staff

The Board is composed of responsible representatives from all the Women's Societies of Christian Service in the district. Supervision and financial help are received from the Urban Bureau of the Women's Division of the Board of Missions of the Methodist Church.

There are three full-time, and one part-time, workers on the staff. Volunteers from the community and from various churches also give many hours to help with groups or with the clinic.[67]

The Purpose

The Board and Staff Members of Rosa Valdez have a sincere belief in the sacredness and worth of the individual. They

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67. Loc. cit.

seek to find out, through careful observation and close relationship with people in the neighborhood, their needs, problems, aspirations, and hopes, and then through sound organization, to work with them towards building a better community.

It is believed this can be done through informal educational and recreational activities, personal counseling, visitation and Christian example.[68]

The West Tampa Boys' Club

The Boys' Club movement in Tampa has a background of twenty-two years of experience with boys.

The West Tampa Boys' Club sponsored and operated by the Rotary Club was the first authorized club. In 1945, the Rotary Club sponsored a city wide movement to organize what is now known as the Boys' Club of Tampa, Inc., to operate the present West Tampa Club and expand club facilities to other communities in Tampa. Thus on July 1, 1948, the Ybor City Branch was completed and opened to membership, and provides nearly every facility known for the modern Boys' Club building.

This West Tampa Boys' Club began in 1936 on Union Street and remained there until 1945, when it became the Boys' Club of Tampa, Incorporated. It then moved to Lisbon and Laurel Streets.

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68. Loc. cit.

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66. Loc. cit.

August 26, 1946, was the twentieth anniversary of the West Tampa Boys' Club, now a branch of the Boys' Club of Tampa. During this period, the club has served about 2500 different boys. All but about two of them have become outstanding citizens of their respective communities and may have distinguished themselves in the business and professional world, to say nothing of their outstanding achievements on the field of battle.

The City of Tampa has reason to feel proud of the boys turned out by the West Tampa Club and the Rotary Club should be highly commended for having made the Club possible and a reality for them.

When the rate of juvenile delinquency of a community can be reduced from seventy-three percent to two percent in the course of a couple of years, and maintain it, there must be a reason.[69]

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69. Loc. cit.

[illegible]

the field of battle.

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CHAPTER V

SUMMARY AND CONCLUSIONS

Summary

The thoughts which have been compiled from the material gathered from the various leaders of churches and institutions are for the purpose of determining the origin of these different institutions and the effect they have upon the community.

The churches were started in order that people might be able to live more harmoniously, progress more fervently, and produce more effectively so that the world might be a better place in which to live.

The church leaders, on the whole, are working together to improve the thinking of the people, and to raise the standards of living, thus creating a better environment and bringing about a world in which people can find the good life.

The Boys' Club of Tampa, Incorporated, with branches in Ybor City and West Tampa have taken great strides forward in the prevention of juvenile delinquency in the area surrounding the city of Tampa. In addition, they are responsible for training youngsters mentally, physically and spiritually.

Each of the churches and missions in Ybor City and West Tampa are contributing to the general welfare of the people; are maintaining high standards and are assisting the people, in many cases, in more than mere spiritual development.

The progress made by these churches, during their reli-

glous histories, is marked by hard work on the part of the leaders and generous contributions, perseverance and faith in the will of God.

Conclusions

An analysis of the foregoing study reveals that the majority of the people in the sections studied, Ybor City and West Tampa, appear to be Roman Catholic. The religious facilities for these Latin people appear to be adequate and self-supporting.

A considerable minority of the Latins is inclined toward Protestantism. There appears to be a need for either continuing to receive outside aid for these denominations, or for the weaker Protestant groups to unite together to form a stronger union.

A problem facing both Catholic and Protestant groups is the development of Latin leadership, especially in the ministry.

One may safely predict that the "melting pot" process will eventually end the distinction between Latins and the general population.

Looking forward

Almost every interview brought to light the future outlook of these different organizations. In most cases, new church buildings, educational or recreational building, playgrounds and assembly-grounds were either being built or planned.

The people of Waco believe so much in the work of the Boys' Clubs and their future that in less than one hour and a half, $45,000.00 was raised to help promote this needed work.

The church leaders and school leaders work together to promote organizations and their programs if they are a benefit and an uplift to the boys and girls of our nation. Not only do we find unselfish leaders trying to mold our youth for the present, but also that they might become the citizens of tomorrow.

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